NEW MISSIONARY HERALD

whole earth newsletter

ed Church Board for World Ministries • 475 Riverside Drive • New York, N.Y. 10027

Volume 11, No. 3
Spring, 1972

IN THIS ISSUE:

Message from the EVP	2
The Present Crisis in Mission	3
Song: Sing Out With Joy	10
Distinguished Alumna	12
Long-Distance Connection	13
Youth in Mission	14
Whole Earth	15
Seasoned Wood	16
Wrestlings II	17
Centennial in Mexico	18
New Era in Mission Cooperation	19
To Arms at Westchester	20
Editorial Yeast in the Near East	21
Rhodesia and the Pearce Report	22
Missionary Dialogue	24
Tax Benefits	26
Reviews	27
Letters	29
Chronicle	30

"Prodigal Son", Toshio Saito

MESSAGE FROM THE EVP

The other day I was asked to formulate the assumptions of World Ministries about the strategy of our denomination in mission. What do you think of these?

1) Christian faith is a world faith by its very essence. There is one "plumb line" for making judgments (Amos); one "name" which describes salvation (Acts). Jesus is that Christ, that center, to which all humanity must relate.

2) The Christian church is international--ecumenical in its very essence. "Church" means a locally gathered fellowship, and an absolutely universal inclusive community.

3) The world is intrinsically one. We have one environment in which we flourish or perish; to ward off nuclear suicide, we are building a world order in law and political arrangements; we rejoice in a spreading world culture. Youth are moving into the "global village." A church which does not, has no future.

4) In the global community there are pervasive needs and opportunities for mission. These exist vividly in the USA. Most of these are even more vividly present in the Third World--whether racial, economic, educational, medical, or spiritual.

5) Our lives are in some degree geographically determined. We function in a place. Other persons and places are near or far. We cannot neglect those near at hand for those afar. But the reverse is equally true. All human needs have a claim on us and that claim has nothing, really, to do with geography.

6) Most of the ministries of the UCC/USA are carried on in the USA. A very minor part of these ministries, representing about 1.5% of the regular basic support giving of UCC members, is carried on outside our own society. (UCBWM receives about 24% of the national OCWM budget; 12.8% of total OCWM; 1.5% of regular church giving).

7) Theologically and morally, adequate conception of our mission requires that a proper proportion of our resources go to implement the universal vision and universal claims of the gospel.

David M. Stowe

ABOUT THE COVER

"Prodigal Son," a water color, was painted by Toshio Saito, pastor of Sakai Church, United Church of Christ of Japan. Water color painting is one of Mr. Saito's hobbies. His address is Tokyo 1892, 2-86 Kitanagao-cho, Sakai-shi, Osaka.

EMERGENCY PERSONNEL NEEDS

IMMEDIATE NEEDS!!

Biology Teacher - American Academy for Girls
Üskudar, Istanbul, Turkey - For 1 year

MUST HAVE:
a) Bachelor's Degree
b) Major in biology
c) Secondary school teaching certificate based on
d) 15-18 hours of education courses

MUST BE:
a) Single
b) Under 64 years of age

Doctor (M.D.) - Sister Buck Hospital, Chikore, Rhodesia

To be the doctor for 60-bed hospital, minor surgery, possible clinic and extension work in rural areas.

Desire 3 to 5 year appointment.

Will consider Contributed Service from 1 month to 1 year until appointed doctor is secured.

NEEDED PERSONNEL

Librarian - American Academy for Girls
Üskudar, Istanbul, Turkey - 3 to 5 years

MUST HAVE:
a) B.A. degree
b) Training and experience in school libraries

MUST BE:
a) Single
b) Under 62 years of age
c) Prefer a woman

Staff Physician - Azariah Smith Memorial Hospital
Gaziantep, Turkey

Intensely active medical, administrative and surgical Turkish hospital practice. Must be flexible and sensitive to values of Turkish culture. 5 year appointment.

WE NEED YOUR HELP!

If you know of anyone who might be interested and MEETS the NECESSARY QUALIFICATIONS, please contact immediately:

Neill Richards, Secretary for Personnel
UCBWM, 16th Floor
475 Riverside Drive
New York, N.Y. 10027

THE PRESENT CRISIS IN MISSION

by Jose Miguez-Bonino

The problem of the mission enterprise is very real today. I say this because I am deeply concerned about what happens to all of us when we discover the sickness of the missionary enterprise into which you have poured so much money, people, love, and hopes, and to which we in the younger churches owe our very existence as Christians and as churches.

The depth of the crisis is indicated by the fact that the amount of money given for missionary work is decreasing in most large denominations. If it is not in others, it is because some churches are usually a few years late in being hit by the crisis. The number of those who choose missionary vocations follows this same trend. The uncertainty and confusion among many missionaries who return home early is also widely known. Mission boards engage in self-examination and reorganization, sometimes revealing more insecurity than functionality. Criticism from overseas churches and secular specialists becomes sharper and sharper.

All of this has been amply documented. We cannot hide the fact that we don't quite believe in what we have been doing and are doing in missions. The crisis can be described in a variety of ways. It is partly connected with upheavals in theological thought. There have always been conflicts in interpretation in theological thought, but they used to be restricted to the academic world. Now they have broken into the mass media and seem to erode the certainty without which a person cannot commit himself or his resources to a cause.

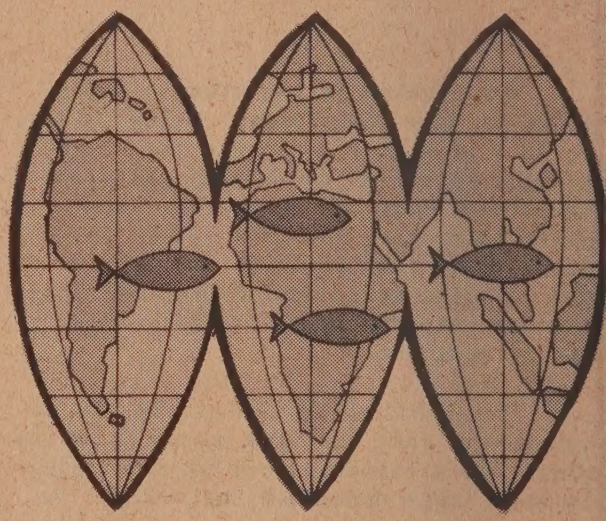
The growth of the younger churches, on the other hand, has also had an impact. To some extent, the missionary enterprise has lost its adventure of pioneering and has become bureaucratic. The basic fact, though, to which all the other factors are related, is this--and the crisis we face hinges on it--we have discovered that the missionary enterprise of the last one hundred and fifty years is closely related to and interwoven with the expansion of the economic, political, and cultural influence of the Anglo-Saxon world. We from the Third World call this expansion neo-colonialism or imperialism. It has been related to the idea of Manifest Destiny, civilizing enterprise, the white man's burden, and many other slogans.

Dr. Jose Miguez-Bonino is a professor at Union Theological Seminary in Buenos Aires, Argentina. This address was given at the Reformed Church of America's Mission Festival '71 and later printed in The Church Herald, November 12, 1971. Reprinted with permission.

Whatever the name, however, certain things are clear. First, this is the process through which the world has been and increasingly is being divided into the affluent, northern world, and the impoverished, so-called Third World. Second, this constantly deteriorating situation is no longer accepted by the Third World. Whatever the cost, two-thirds of the population of the world is committed to a struggle to the death for their own liberation, which means for us the elimination of what we understand to be imperialistic aggression. Third, consciously or unconsciously, and mostly unconsciously, the missionary enterprise has been related to the routes of expansion, the channels of penetration, the slogans, the cultural patterns of this process of expansion and domination. Fourth, Christians in both the sending and the receiving countries are increasingly aware of and concerned with this fact, which results in remorse, uncertainty, loss of confidence, and crises in identity for many missionaries and national church leaders, both here and overseas.

All this seems to call into question not only mission as such, but the theology which has undergirded it, the church which has supported it, and even the message that it has proclaimed. This is, I submit, our real problem. What can we do now? We could try to apply all sorts of qualifications, distinctions, exceptions, and corrections to these facts. I think you have been given some of these qualifications. Theologians and historians are usually clever in doing this. And we could conclude that perhaps things are not really that bad. Or we could try to introduce a number of modifications without coming to terms with the basic issue. We could start adding to our work all sorts of social-action projects, development goals, and humanitarian motivations, until we have replaced the mission of the church by a sort of mixture of welfare state, Rotary Club, and debating society. I hope you will not take this role either. The mission of the church can be only one thing and that one things has to be rooted in Jesus Christ alone. All activities must be centered on this one thing.

It is precisely at this point that I think that the present crisis must be our point of departure. We must not try to go around it, or over it; we must go through it. This crisis is God's call to repentance, to conversion, and to obedience. It is the way to a renewal of all our churches. It is the opportunity for a deeper understanding of the Gospel. It is the possibility of bringing to the obedience of the Gospel areas of life and thought which so far have been held captive by the world. In a word, I think this is the time for a new birth for the church.



The Struggle for a New Society

On my continent, Latin America, the people involved in the struggle for a new society and new men evoke only one name more often than that of Che Guevara. It is the name of Jesus Christ. You find it in protest songs, in books, in declarations, and in poetry. The exaltation of Christ is as common as the condemnation of the church. Our revolutionaries appea from the church to Christ. It would be all too easy to point out theological her esies, exegetical errors, and confusions in their interpretation. These corrections have to be made. But more and more Christians, and even theologians, are beginning to see that in their sometimes strange and even blasphemous insistence on identifying Jesus Christ and the fight

for liberation, they are true prophets. The Holy Spirit is calling all of us to repentance, understanding, and obedience. It is at this point that our faith will be tested, our ability to proclaim Jesus Christ as the liberator. The Redeemer asks that we commit ourselves totally to him as he leads our people through the Jordan to a new life and a new society out of the slavery of Egypt; to shape the life, the worship, the service of our churches according to this. Our ability to see this as our confession of faith today will be the test of our faith in Jesus Christ. Our blindness, our half-hearted commitment, or our reluctance to this commitment will be our denial of Jesus Christ.

Faith and unbelief mark the ways for us before the call of Christ, the liberator. There is no third possibility. "He who is not with me is against me." We believe that this identification of Jesus Christ with the struggle for liberation means for us Christians both assuming as our own and criticizing from the inside the concrete struggle for the emancipation from Western, and mainly but not exclusively, American economic, political, and cultural domination, and from internal oppression and injustice. It means participating completely in this struggle and criticizing it from the inside.

Second, it means dialogue with the groups and ideologies which are pioneering in this struggle. We cannot accept them as they are, but we cannot remain in some sort of other-world reality, outside the struggle. Actually, there is no such reality. An area free of political and ideological commitment is a false paradise which does not exist. Certainly we are now conscious of the fact that the church always plays a role in society; it has always done so, in favor of one group or another; it has always thrown its weight on one side of the struggle or on the other side. Perhaps for the first time we can now bring this fact into the open, see clearly what the alternatives are, and try to shape our choices according to the Gospel. We can now see that we will either support the continuation of oppression or the struggle for liberation. We will support one or the other by the way we teach, worship, preach, use our money, speak, or remain silent. There is no third possibility. Perhaps our fathers will be excused at the Judgment because they did not see this clearly. But we will have to give an account for our decision.

I fully agree with those who insist that evangelism, person-to-person witness to the Gospel, and social action (I would prefer to speak of the struggle for justice) must not be played against each other. But I don't think that this says enough, particularly because I sense that there is a tendency to think that evangelism can remain unaffected, can carry on business as usual, without forgetting social action, but without being fundamentally changed. This, it seems to me, is to be a deadly misunderstanding. The real problem is that the alliance of missions and Western capitalistic expansion has distorted the Gospel beyond recognition, and that evangelism, prayer, worship, and personal devotions have been held captive to an individualistic, otherworldly, success-crazy, legalistic destruction of the Gospel. Evangelism, prayer, worship and private devotions do not have to be abandoned. They have to be converted to Christ. What happens when somebody is converted to Christ? He

must know that he is not going into some sort of secluded soul fellowship, but that he is called to obedience to the One who said, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." This is the Christ of the Gospel and there is no other Christ to be converted to.

We pray to the God who wants righteousness and mercy, to the God who puts down the mighty from their thrones and raises up the poor and the downtrodden; this is the God of the Bible to whom we say, "Thy will be done." And there is no other God. You say Jesus loves you. But who is this Jesus who loves you? The Jesus who had compassion on the people. But he was no sentimental flower boy. The Jesus who loves you is the Jesus who threw the merchants from the temple, who rebuked the Pharisees, and who hanged on the cross as a subversive.

This is the only Jesus there is. Preaching another Christ, worshipping another God, is preaching and worshipping an idol. We must have evangelism; we must have person-to-person witness to Christ of the Gospel; we must have prayer and devotion to the God of the prophets. This is the God, this is the Christ we are called to worship and proclaim. We could go on talking about resurrection, about life everlasting, about heaven and hell. There is nothing that we cannot bring into this new perspective. But there is a need to convert everything we do to the Gospel of Jesus Christ.

A Struggle for Liberation

Now I have been speaking about "us." Who is "us"? I was speaking primarily of a growing number of Christians, both Catholic and Protestant in Latin America, but I think this has to do with all Christians everywere. Perhaps I should stop now because it is not for me to say what this may mean for the mission of the church in this country. On the other hand, in Christ, I have the privilege, indeed the duty, to take your questions and needs and struggles as my own. I trust that you will believe me that I do this, as much as I know, in real love and humility.

I am also aware that precisely when we are called to reject a form of mission which has been too closely allied with the Anglo-Saxon culture, I am calling you to participate in a form of mission which is closely related to the Third World struggle for liberation. I dare to do it, first, because I think that liberation is not only our problem, but also your problem, and second, because you cannot be neutral. Your church, your money, your people will either reinforce the pattern of domination and exploitation, or participate in this struggle for liberation. Perhaps our grandchildren will have to correct our errors one day, but if we cannot remain neutral today, what are the hope and future of the American Christian mission overseas in the light of all this?

Now I offer a challenge. In the tenth chapter of the book of Acts, we read the dramatic story of the first Gentile convert, Cornelius. It could also be called the conversion of Peter. God invites Peter in a dream to eat unclean animals--unclean from a Jewish point of view. Peter refuses. He is still wondering about the dream when he is invited to go to the house of a Roman to preach the Gospel there. Somewhat reluctantly, he does it. The Holy Spirit is poured out on the Roman household and Peter finds himself baptizing this Gentile into the church.

A few days later, he has difficulty explaining to the brethren in Jerusalem what he has done. Finally, he is driven to a rather curious apology. "It is clear," he says, "that God gave the Gentiles the same gift he gave us. Who was I, then, to try and stop God?" In fact, as Peter says, "I couldn't help it. It was God's fault, not mine. After all, what could I do? He is the boss."

Just as Peter, we all know what worked in missions. You sent a missionary, who went from house to house, gathered the people, and preached the Gospel. Some were converted, then instructed and baptized and gathered into a church, and there learned to behave as Christians, adopt civilized habits, abandon drink, polygamy, and other vices, learn honesty and responsibility, and in turn work for the conversion of other people. God has indeed worked in this way, and we must be thankful for it. But when he starts doing strange things, we are invited to sit with unclean people. Revolutionaries, politicians, scientists, and educationists will speak of a number of things to which we are not used--political-economic structures, systems of production, international relations--and we are called to speak in the name of Jesus Christ to these people on some of their issues. Even more, God seems to be pushing us to work with them.

To be quite honest, we are taken aback, and are afraid. But again and again we find a genuine openness for the Gospel, a passionate commitment for justice and real human life in which we cannot but see the work of the Spirit. We cannot quite understand it or explain what is happening: we cannot give any other but Peter's explanation, "Who am I to try to stop God?

The Struggle Against a System

Then there is the cost, and the cost for the American churches is very heavy. I wish I could spare myself and you the harshness of what I am going to say, but I don't think I can. The struggle which we are called to join, which I am calling you to join, pitches us against the policies and interests of this country, at least against the policies and interests that dominate this country. It is not merely this or that exceptional economic concern or military program that we have to resist; it is an entire system that concerns local tyranny in our own Third World in foreign interests, economic exploitation, military repression, and cultural brainwashing, to perpetrate oppression. Many of you and many of us are knowingly or unknowingly part of that system.

Is the church ready to pay the cost of joining this struggle? Again, we must decide. We know now that the alternative is to accept and reinforce, or refuse and attack. The church has usually conformed to the cause and interest pursued by the society in which it was found. At times it has dared to say no to certain things in it--vice, corruption, slavery. Perhaps this is the first time since the third century that the church is offered the challenge to set itself against the whole structure of an evil world--and the world is evil as the New Testament says--and say "No" in the name of Jesus Christ.

For too long the church has been seen smoothly accompanying the life of society. For too many people the Gospel and the American way of life have been synonymous. Private foreign investment, cultural influence, and foreign aid have too often been seen as closely allied to mission. Anyone who starts questioning this alliance cannot expect a cordial welcome. The prestige, the respectablitity, the financial resources, the influence of a church which would dare to take this way are in grave danger. For us in a repressive society in the Third World, the cost may be more dramatic. For you, in an apparently permissive society, it may be spiritually much more painful.

The biblical story of the rich young ruler comes to mind again and again as I think about the challenge facing the American church. It is not merely a question of selling and giving. It is the willingness to risk the things on which one could count. It is so natural that the rich young ruler went away sad, with a heavy heart. And not even the Lord, who loved him, precisely because he loved him, was able to accept him unless he was willing to pay the cost.

Historians will not be surprised if the American church chooses to remain on the side of its society and follow in its trends. What historians will find difficult to explain is why so many Christian leaders, missionaries, mission boards, pastors, laymen, and young people in America have begun to act out of character. I could now begin quoting names and stories, strange stories of pastors who will risk their pulpit, of church administrators who will say things that will undoubtedly harm the budgets, of synods and conventions taking sides on issues that will bring them reproach and accusations, of missionaries who are warned and threatened by the embassy of their own country--these stories will one day be told as a chapter of the book of Acts of the Spirit. And at that time the church will be proud of them. And it will also tell the story of the many who went away sad because they were very rich. The cost was too much for them and the Lord did not keep them by his side.

The Tasks of Our Mission

Finally, there are the tasks of mission. We are called to accept the challenge and to pay the cost. But this never happens in a void, in a vacuum. It is always related to concrete tasks. Christian faith and, consequently, Christian mission, are never mere declaration. They are to be caught in God's action. To become witnesses to Jesus Christ, the liberator, in the struggle for the liberation of man and the transformation of society, is to be called to concrete tasks. We have the task of thinking together about the road to liberation.

In this thinking together we have to ask some questions. What is the concrete meaning of the new quality of human life which we are seeking? What are the values for which we strive? How can we witness to the value of the life of every person in the midst of the struggle to change structures and systems? These are the questions raised in the process of liberation, the questions which we must answer as Christians engaged in that process. As Christians we share the privilege of sharing together in thinking about what liberation means personally and collectively.

There are the tasks of sharing personnel, funds, and influence. Liberation is a costly enterprise. It does not just happen, particularly not when immense sums of money, technical know-how, and propaganda are being used for the perpetration of oppression and slavery. Liberation has a concrete meaning in missionary relations. We need to develop a discipline for sharing, particularly for sharing financial resources and personnel. We in the younger churches have to learn the discipline of freedom to accept and freedom to refuse, to place resources at the service of mission rather than to have mission patterned by resources.

o Learn True Sharing

You have to learn to renounce re-
ources as a means of domination. In or-
er to do this you must learn to lose con-
rol over what you give. Our temptation
s that of the poor--the temptation to
ell ourselves. Your temptation is that
f the rich--to become masters. Both
re sins against God and against men.
here is a long way for all of us to go
o learn true sharing.

There is much discussion going on in
issionary circles as to whether we need
hort-term or lifelong missionaries, wheth-
r we need ministers or specialists in
echnical areas of development, whether
e need people for institutions or for pio-
eering. What we really need is the abili-
y for the struggle for liberation. The
trategy of the struggle changes from
lace to place and from moment to moment.
ere we need a minister and there a tech-
ician; now a person for a month, another
or three months, and another for life.

The worst danger for mission at this
time is reductionism. In reductionism we
try to tie God down to one form of work--
personal or social, institutional or spon-
taneous, intellectual or practical. God's
strategy is always many-sided and unpre-
dictable. He defines for us the direction
in which he is moving and invites us to
follow him. But he goes as he wills and
he refuses to give us job descriptions
valid for all. He defines the job in the
situation. What he demands is availability
and obedience.

For us in the younger churches in-
tegrity is of the essence. We cannot per-
mit ourselves to forget integrity or our
own responsibility before God and before
men. We cannot for the love of our bre-
thren or for the love of God let anybody
or anything stand in the way of our taking
on our own shoulders our responsibility.
If, in order to do that, we must say to
you, our friends, "Stay home," we will
do so because before God we have this
grave responsibility of our integrity.

For us the most important thing is
not whether we will fight with the Ameri-
cans or without the Americans. It is
whether or not we will fight for the
liberation of our people, individually
and politically. And if American churches
are ready to join us in this struggle,
let them be welcome. We will work with
them, we will think with them, we will
plan with them, we will receive their mis-
sionaries, we will use, together with them,
their resources as our own resources in
freedom.

If on the other hand, they want to
impose on us a way of understanding in
witnessing to Christ that is not related
to our struggle, to what we feel is the
call of God to us, we will have to tell
them, "Stay home, go home; we must do our
task before God and take our responsibility
alone." This is the main issue, not wheth-
er the missionaries will stay at home or
go abroad. It is in this respect that I
speak of thinking together, sharing, and
being available.

I will end with and old-fashioned
evangelistic story, the story of the man
who came to the minister because he was
a drunkard and wanted to change. The
minister said, "You just have to stop
drinking, that's all." And then the man
began to bargain and asked whether he
could have at least one drink a day, be-
fore going to bed, or just to get up his
spirit in the morning. The minister kept
saying, "You have to stop drinking alto-
gether." Finally, the man said, "Preacher,
if I stop drinking, I will die." "Then go
and die and come back afterwards," said
the preacher.

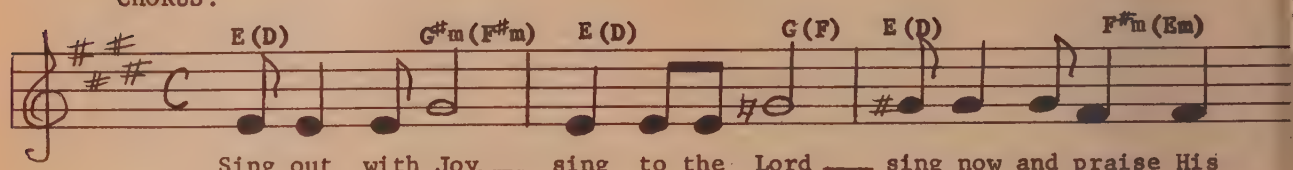
This is my message for missions:
Go and die and come back afterwards. I
think there is no other message for mis-
sions today than the message that Christ
gave to one man a long time ago, "You
must be born anew."

SING OUT WITH JOY

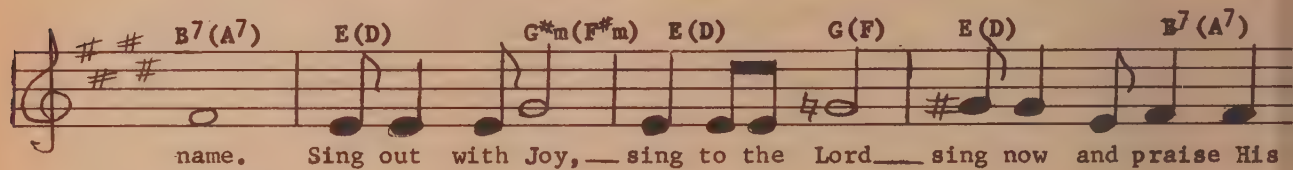
Guitar CAPO 2 play chords in parentheses

Words and music by
Phil West

CHORUS:

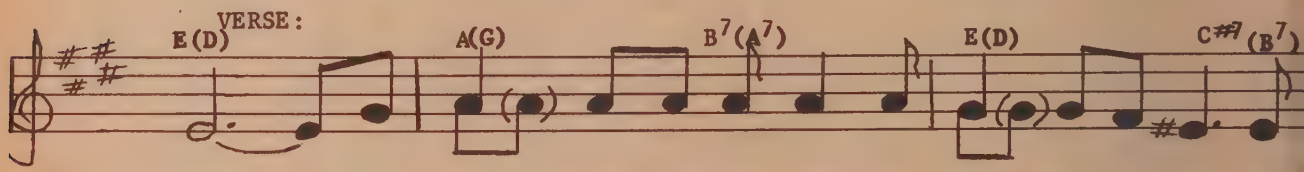


Sing out with Joy, ___ sing to the Lord ___ sing now and praise His

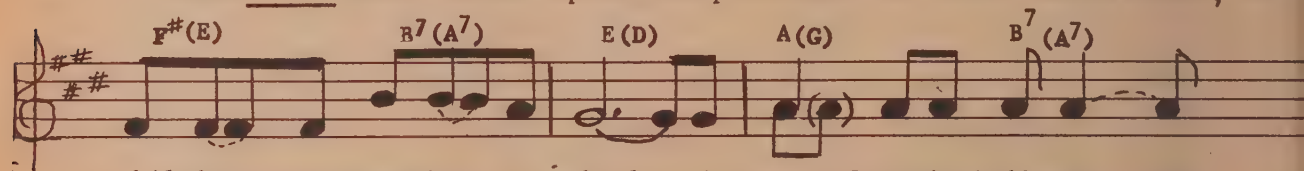


name. Sing out with Joy, ___ sing to the Lord ___ sing now and praise His

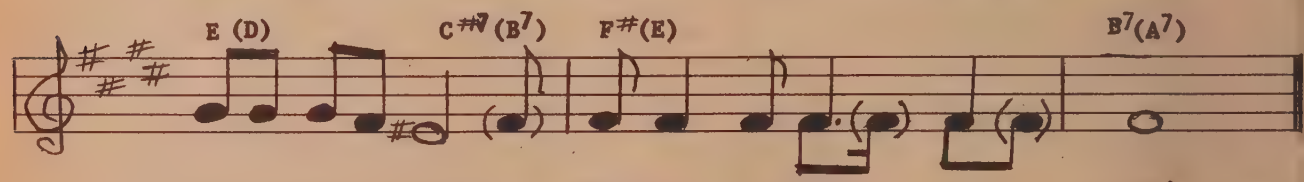
VERSE:



name ___ When trucks splash the pave-ment and dust wash-es down, and



chil-dren come run-ning to school ___ A song from the hall-way comes



laughing down the street ___ Sing now and Praise the Lord! ___

CHORUS

The pigeons on the sidewalk
Fly up as I walk by
And ride along the wind in the sun.
The pressure of my business
Flies off and leaves me free
To sing out and praise the Lord!

CHORUS

The ads on the subway
Sell cigarettes and dreams
And faces lie buried in the news,
But lost amid the memories
A silent woman smiles.
Our eyes join a litany of peace.

CHORUS

When bright lights go blurry
On streets wet with rain,
but buses stay warm and dry,
The rhythm of the motor
Sounds a soft refrain:
Sing now and praise the Lord!

CHORUS

© Phil West 1970. Printed by permission.

A Word About "Sing Out with Joy"

Here is another great song for congregational worship--one that celebrates life in the city (all over the world), and one that is sure to be in tomorrow's hymnals. H. Philip West is now pastor of the Park Slope Methodist Church in Brooklyn, New York--we are grateful to him for permission to reprint it. Other songs of his are available from The Liturgical Conference, 1330 Massachusetts Avenue, N.W., Washington, D.C. 20005.

TABLE TALK

To continue our series of extra-special recipes from around the world, here is one from Indonesia, shared by Donna Walburn:

Indonesian Beef Saté
(serves 6-8)

2½-3 lbs. boneless sirloin, cut into 3/4" cubes. Put 3-4 on a skewer.
45 wooden skewers (available at some foreign food shops), or metal skewers.

Marinate the meat, on skewers, in the following sauce for several hours. Use a plastic bag or small bowl; turn from time to time.

Sauce: Mix together--
- ¼ cup soya sauce
- 2 Tbs. brown sugar
- 2 Tbs. lemon juice
- 2 tsp. carraway seeds } optional
- 2 tsp. ground coriander } optional
- 2 tsp. garlic powder
- 3/4 tsp. salt
- 1/8 tsp. pepper

After marinating, place under preheated broiler 6 inches from heat. Broil 5-8 minutes or until done. Turn 2-3 times. The taste is greatly enhanced if the meat is cooked over charcoal, outdoors, Indonesian-syle. Indonesians often dip the saté in the following peanut sauce:

Indonesian Sauce:

1½ cups good grade peanut butter or 1 large can cocktail peanuts, ground finely 2 or 3 times.
About ½ tsp. garlic powder
2 cups milk
Couple shakes of Accent of MSG (optional)
Dash of salt
1 tsp. sugar
2 Tbs. soya sauce
½ tsp. lemon juice

Put a little oil in pan with garlic, peanut butter and milk. Cook until boiling; then add salt, Accent, soya sauce and sugar. Cook a minute. Remove from stove and add ½ tsp. lemon juice. Leftover sauce can be stored in refrigerator. It is delicious mixed with shredded cabbage and lettuce.

Questions have been raised about the implications for church-state relations in the use of "government food." The reply to this point has been that (1) the food is the gift of the American people, not of the government as such, and has been called forth in a democracy by the conscience of citizens of good will; (2) the voluntary agencies do not surrender their independence of action in transmitting the food, and do not become in fact the instruments of national policy; and (3) both AID and the public seem to have more confidence in the integrity and humaneness of overseas food distribution through the voluntary agencies than in government to government processes.

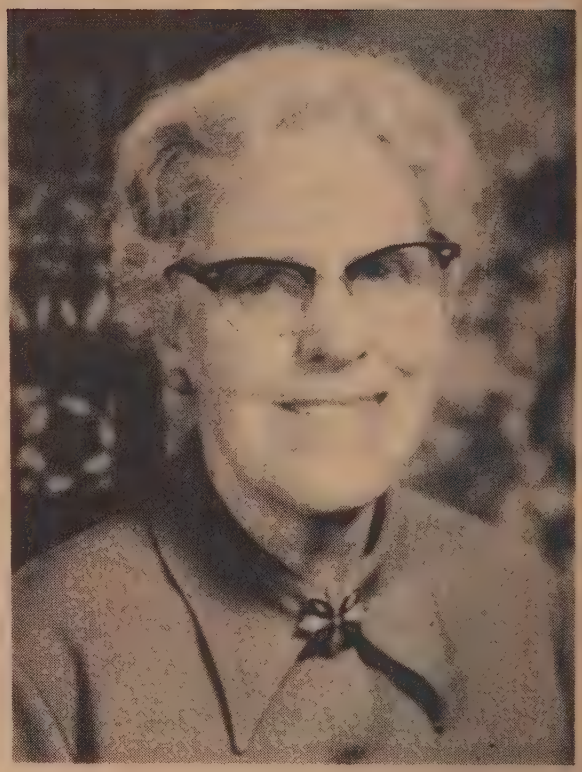
B. Kenneth Anthony

DISTINGUISHED ALUMNA

A very special honor has come to Miss Oline Nicholson, UCBWM missionary now living in Claremont, California, after 40 years of service in India. On April 21, 1971, she was given the Distinguished Alumna Award by her alma mater, Texas Women's University.

The award, established in 1969 by the TWU Alumnae Association to honor ex-students of TWU who have brought honor to themselves and their alma mater by outstanding achievement in their chosen profession or have made notable civic, educational, or philanthropic contributions to society, was presented to Miss Nicholson by University President John A. Guinn at a special Homecoming Weekend luncheon.

This was also the 50th anniversary of Miss Nicholson's graduation. In 1922 she received a B.A. in commercial advertising, and then went on to teach arts and crafts in the Gainesville State School for Girls. Then in 1929, after two years in advanced study of occupational therapy, she was commissioned as a missionary, and sent to the Marathi Mission in India.



The award reads as follows:

"Dedication to the betterment of mankind through the esthetic, the social, and the religious facets of life characterizes Oline E. Nicholson, an alumna of the Texas Woman's University, who for forty years served selflessly as a Christian missionary to India.

"As a lover of the arts, Miss Nicholson studied fine and applied arts at TWU, at the Northwestern Art Institute in Chicago, and at the Museum of Fine Arts in Boston. As a socially conscious person concerned to aid children in difficult circumstances, she taught at the Gainesville School for Girls in Gainesville, Texas, at the Lighthouse for the Blind in New York City, at schools for children of criminal tribes in India, and at the Lucy Perry Noble Institute for underprivileged girls in South India; in each school Miss Nicholson led her students to esthetic appreciation through instruction in arts and crafts. And as a deeply committed church worker, she was sent as a missionary to India by the American Board of Commissioners for Foreign Missions of the Congregational Church, now known as the United Church of Christ; her services encompassed not only teaching but also supervision of Bible classes, leadership in the erection of an

orphanage, and presentation of lectures to church congregations. As a missionary Miss Nicholson effectively correlated esthetic, social, and religious endeavors.

"In recognition of her valuable contributions to the welfare of her fellow men, the Texas Woman's University and the Alumnae Association proudly name Oline E. Nicholson a Distinguished Alumna."

We warmly congratulate Oline Nicholson, and wish her well as she continues her missionary service in Claremont as a volunteer at the Pacific State Hospital for the Mentally Retarded, and as a teacher of several craft classes in her community, besides continuing her deep interest in India.

President Guinn and Oline Nicholson at the award luncheon

LONG-DISTANCE CONNECTION

On April 27th a remarkable event took place in the Pacific region: two church groups, separated by over 3,000 miles of ocean, joined together in a Satellite Seminar on Racism. The seminar, sponsored by the Communications Commission of the Pacific Conference of Churches, was conducted over the PEACESAT weather satellite, operated by NASA and occasionally loaned to universities in the Pacific basin for experimental contacts.

Participating in this historic occasion was a group in Hawaii which included Japanese, Filipinos, and Caucasions, and another in Fiji which included Chinese, Indians, Fijians, Tongans, and Europeans. After preliminary discussion and the preparation of initial statements, each group went to the broadcasting studios at their local university for the half-hour satellite conversation.

There was to be a second session on April 28th, but it never came off. That was the day on which the Apollo 16 astronants splashed down in the Pacific, and as the conversation was beginning, the seminar participants were ordered off the air by Texas Mission Control. But at least a start was made to the holding of international conferences without travel budgets.

Umhlaba Ogcweleyo

Abantu Abagcweleyo

YOUTH IN MISSION

Fighting Hunger

Fifty Protestant and Roman Catholic young people have gone from Japan to Bangladesh to help plant rice for four months. Two teams of volunteers, most of whom are high school graduates or university students with agricultural experience, left in April, after completing a special week of orientation. They are helping to bed out rice shoots and till the fields, and also helping to instruct Bangladesh youth in the use of power tillers, 300 of which had already been shipped to Bangladesh.

Sponsors of the project are the Division of Service of the National Christian Council of Japan, and CARITAS-JAPAN, a Roman Catholic organization. The volunteers were sent at the request of the Bangladesh Ecumenical Relief and Rehabilitation Service and the Christian Organization for Relief and Rehabilitation in Bangladesh.

More than 160 persons applied for the 50 places on the mission. One of the lucky participants is Wayne Lammers, son of Dick and Martha Lammers, UCC missionaries in Morioka.

In-depth Exposure

An unforgettable summer is in store for 14-15 Ohio youth. For three to six weeks, these young people between the ages of 16 and 27 will be traveling overseas to live, work, and learn about the mission work of the church in one of the following countries--Japan, Ghana, Zambia, Rhodesia, Turkey, and India. The visits, rather than including a lot of different places, will be concentrated in one or two locations to give an in-depth exposure to world ministries today.

This program has been established by the UCBWM and the Ohio Conference as part of the year long emphasis and celebration culminating in the 163rd Annual Meeting of the UCBWM in Columbus, October 22-25, 1972. The impressions and insights of the young people will be shared at the Annual Meeting and throughout Ohio.

No Cameras

Youth for Christ has had a busy life since its founding in 1945 with Billy Graham as its first full-time evangelist. Today in the United States, there are 1,000 full-time workers, 2,500 part-timers, clubs in 2,000 schools, a magazine with a 65,000 circulation, and a budget of $2-million; overseas YFC is active in 38 countries.

Since 1961, forty-eight YFC "Teen Teams" have traveled abroad, speaking in high schools during the day, and in churches and rallies at night. The integrated teams are chosen on the basis of ability and Christian commitment. Rules of conduct are tough: no dating, conform to local customs and eating habits, keep cameras out of sight, write home often. Pay is $25 per week, and members must raise their own support.

In religion and English classes in Germany, team members dialogued with critical Marxist students. "We had to keep telling them we were representing a person--Jesus--not the church, Christianity or America."

In Holland recently, Dutch UFCers bought an old barge and turned it into a floating coffehouse to reach young people in towns along the many canals.

Mission Marathon

"I can't believe I walked the whole way..." Yet here they were--over a hundred Connecticut young people from fourteen towns gathered together on Pentecost evening on the Naugatuck green, resting aching feet and listening to a rock band. They had just finished walking 20 miles in a Marathon for Missions--a long-distance hike sponsored by the Naugatuck Valley Youth Association to raise money for the overseas mission of the United Church of Christ.

Before the day arrived, each marcher had signed up sponsors who pledged so many cents a mile. Then on Pentecost morning the marchers gathered at the UCC churches in Thomaston and Seymour, and after a service of celebration, began making their way to Naugatuck.

Seven hours later they had joined forces at Naugatuck, and after relaxing on the green, had a closing celebration in the church there, seeing slides of UCC mission money at work, and dedicating the $3,200 they had raised that day.

It was a great day, and the UCBWM has already dispersed the fruits of this peripatetic Pentecost to crucial work in many countries overseas.

WHOLE EARTH

During the first two weeks of June, 114 nations, representing about 90% of the earth's population, participated in a U.N. Environmental Conference in Stockholm. Tony Carter, UCBWM missionary in Japan, was invited to be a part of the Japan delegation--we will be looking forward to a report from him in the next Whole Earth Newsletter.

Mrs. Gandhi, in an address to the conference, drew attention to the spiritual roots of the environmental crisis: "All the 'isms' of the modern age--even those which in theory disown the private-profit principle--assume that man's cardinal interest is acquisition.

"The profit motive, individual or collective, seems to overshadow all else. This overriding concern with self and today is the basic cause of the ecological crisis. The problem cannot be solved until the industrial world's glorification of the 'efficient man' is abandoned and it is realized that however man hankers after material goods, they can never give him satisfaction."

Tek Bir Dünyada

Bütün Bir Insanlik

SEASONED WOOD

In Aruppukottai Taluk in Tamilnad one does not expect to find a man who can repair stained-glass windows. As a matter of fact, one does not expect to find a carpenter who can do more than knock together rough door frames and rafters for cow sheds. But there is one man who can repair stained-glass windows and who takes such pride in his carpentry that he personally will select the teak logs he will have sawed into planks and will use them only after they have been properly seasoned.

Lucas Asari is his name now. But for nearly seventy years he was known as Sundar Asari. An Asari is a carpenter by birth. This Asari was a good carpenter because of his heritage, because of training, and because of--something extra.

How did he get his sense of integrity and his pride in his work? Of course, he had God-given talents and his family background, too. A man can, one way or another, repudiate such things. But Sundar had learned his trade when as a boy, he was apprenticed to James Lawson, the "builder" for the American Madurai Mission. One would have to gather from the Asari that rigid standards of craftsmanship and honesty were Lawson's religion as much as was the Gospel. The infection was catching and long-lasting, so that years later when the Asari was commended for some particularly nice work, he would say, "Well, I was trained by Mr. Lawson."

But Lawson's training was not all. Honored by faithful friends, one of whom was Mrs. Mary Ponniah, Sundar Asari was nurtured in the faith. Who can say who was strengthened most? The life of the Spirit works in many reciprocal ways. Mrs. Ponniah, a tiny, frail, practical and pious woman of unshakeable faith and enduring patience, once an orphan herself, had for years watched over the children of our orphanage in Aruppukottai. Over the same years Sundar Asari built, repaired and maintained the orphanage buildings. A young missionary briefly assigned there could only sense that there was a special process going on there to which he could only be peripherally related.

I wanted Sundar Asari to take the final step and be baptized; he was Christian in everything but name. But when you know a man in whom God has been working for such a long time, you do not try to hassle him into the fold--especially if you are intimately enough a part of the fold to be aware of many of its shortcomings as well as its blessings. Some things one works and prays for, but ultimately must trust to God's sense of timing--whether it be the reformation of the Church or the declaration of faith by a good man.

From Aruppukottai I was transferred to Pasumalai, but Sundar Asari would write often and inform me when he would be coming for a visit. One day recently a post card came from Aruppukottai with the familiar handwriting and the familiar formal greetings and polite inquiries which took fully half of the space for the message. But the signature was different: not Sundar Asari but Lucas Asari. He wrote to say that he had finally taken the step for which he had been preparing so long. It was as if he had decided that the wood was seasoned enough and now could be built into the household of God. But God, with His own sense of timing, had been working through Lucas for decades.

Mrs. Ponniah is pleased, and so am I, as pleased as if some young person there in the orphanage with a whole life yet to live had decided to live it henceforth in Christ. Sundar Lucas Asari, fellow-carpenter with Jesus, was formally confiming what we all knew:

> Now the parable is this: The seed is the word of God--and as for that in the good soil, they are those who, hearing the word, hold fast in an honest and good heart, and bring forth fruit with patience.
>
> Luke 8:11,15.

David C. Gallup

WRESTLINGS II

We continue our listings of suggested Bible readings on the four General Synod priorities which we started in the last issue.

Read them, reflect on them, study them by yourself or with others in your community and--if you feel moved--jot down your "wrestlings" and send them in to Al Krass, UCBWM Consultant on Evangelism, for possible inclusion in our proposed Bible study guide to be printed next year, consisting of reflections on the scriptures from all parts of the globe and from among all conditions of men in the light of the Synod theme "Whole Earth--Whole People."

Bible Readings on the Priority of Peace and U.S. Power "enabling U.S. power to serve humane ends and contribute to world peace."

1. The Peace of the Creation
   Gen. 1:1-2:4, Ps. 100, Gen. 9:1-19

2. The Rupture of Peace
   Gen. 3:1-24, Gen. 4:1-16, Gen. 11:1-9

3. The Agency of War
   I Sam. 4, II Sam. 18:9-33, Lam. I

4. The Heavy Weight of Oppression (External and Internal
   Exod. 1:1-14, Ps. 137, Amos 2:6-8

5. The Vision of Peace
   Isa. 2:2-4, Isa 11:1-9, Lk. 1:67-79

6. The Lord as Liberator
   Ex. 2:23-3-12, Isa. 31, Lk. 1:46-55, 2:25-32

7. Trust in God as the Source of Power
   Ex. 16:1-31, Isa. 30:15-18, Mt. 23:37-39

8. Peace and Brotherhood
   Ps. 133, Ruth 1, Eph. 2:11-22

9. Peace and Justice
   Jer. 8:8-13, Amos 5:21-27, Mt. 23:23-28

10. Peace-making
    Mt. 5:9, Heb. 12:14, Gen. 13:1-13

11. The Right and Wrong Uses of Power
    Isa. 10:5-19, Ps. 82, Phil. 2:5-11

12. The Prince of Peace
    Isa. 9:2-7, Lk. 4:16-21, Rom. 5:1-11

13. The Future of Peace
    Jer. 31:31-34, Col. 3:12-17, Rev. 21:1-22:5

After an address which I made recently on Bangladesh, Vietnam, Sudan, and other areas of Christian service work, someone said, "But you seem to be so happy about it all. Doesn't the awful weight of suffering get you down?" My answer was, "Yes, every day! But in this ministry we are able to do something about the suffering. We don't solve the problems of human distress, but we can help some of the people who are hurt, and to a degree exemplify the love of God. That's why it's a ministry of joy."

B. Kenneth Anthony

CENTENNIAL IN MEXICO

In 1872 the American Board's first missionaries to Mexico arrived in Guadalajara where they began to preach and to distribute tracts and Bibles. After two years of work they had gathered 100 members in the "Society of Reformed Catholics," and also 200 members in Monterrey.

But the reception was often threatening. On the wall of the chapel facing the park in Ahualulco, just sixty miles from Guadalajara, is a plaque which states "This chapel was erected to the memory of the missionary John L. Stephens, who with J. Jesus Islas gave his life for the Gospel in this place the second of March, 1874. This plaque was given by the Pacific School of Religion, Berkeley, California, from which school the missionary graduated." The mob which killed the two men was led by the parish priest. All books and literature found in the missionary's house were burned on the park grounds.

Today, a hundred years later, the changes are striking. The work of the Congregational Churches extends for 800 miles northward. On the site of the Office of the Inquisition in Guadalajara now stands a Congregational church--the Church of the Redeemer.

Rev. Harold N. Auler, Sr. has sent us word about two exciting new developments: On December, 1971, the Archbishop of Guadalajara, Dr. Jose S. Lopez, for the first time in the history of the western area of Mexico visited a Congregational church in the city--the Church of the Good Shepherd. During the service he asked for the prayers of all pastors present, and also prayed that the spirit of real Christian love might exist in all branches of the Christian church.

On March 30, 1972 (Maundy Thursday) a noon day service was held in the completely-filled San Diego Cathedral. Pastor Apolinar Zambrano y Ramirez, pastor of the Church of the Messiah and superintendent of the Congregational Churches' junta, gave the message, and the service ended with the singing of Luther's hymn "A mighty fortress is our God."

During the week of February 16-20, 1972, the Congregational Churches celebrated their centennial at the Church of the Messiah in Guadalajara. Addresses were given on subjects such as "What the past has taught us about the church," "The role of laypeople in the life of the church," "Associations in a new stage," "Static youth--youth on the march" and "A view of the future." Pastor Pablo Ramos, of the Church of the Good Shepherd, was elected new superintendent of the Junta. The climax to the celebration came with a Saturday evening solemn commemoration and holy communion, and a preaching service on Sunday morning. Mrs. F.E. Shotwell, a UCBWM corporate member in Phoenix, Arizona, represented the Board at the centennial.

Pablo Ramos

Apolinar Zambrano

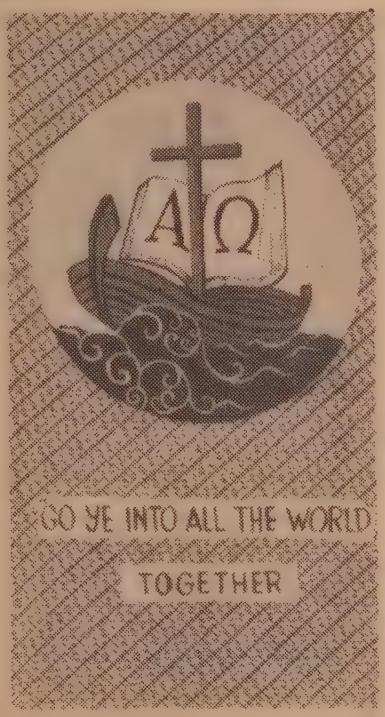
NEW ERA IN MISSION COOPERATION

Beginning in April, 1973, Japanese hristian colleges and other institutions ill be underwriting a significant por- ion of the salaries of American mission- ries in Japan. On April 21st the Japan ouncil of Cooperation, which links the nited Church of Christ in Japan, a num- er of Japanese schools and colleges, and he Christian Social World League with even cooperating North American mission oards, issued an historic statement con- irming that "the principle of mutuality n cooperation must be given financial xpression."

The presence in Japan of mission- aries from churches abroad is important, the statement maintained, "both as a wit- ness to the nature of the church as trans- cending nation, race and class and as an implementation of mission in Japan." "Missionaries working in Japan are not sent only by the North American churches. They are also sent into Japanese society by the United Church of Christ in Japan and the Council of Cooperation. There- fore, we desire to state clearly that we are adopting the policy of endeavoring to ensure, as far as possible, that no mis- sionary, who at this time has been sent to work in Japan, shall be lost to us, what- ever the financial condition of the North American churches may be."

When the statement reached the boards in the U.S. it was accompanied by assurance of $100,000 in financial support for fis- cal 1973, based on still very incomplete reports from schools and church districts in Japan. Later estimates indicate that shared salary and other support in re- lation to UCBWM missionaries alone may total as much as $50,000 for the 1973-74 academic year.

No less important than this mutual assumption of financial responsibility is the underlying fact that the church and Christian institutions view mission as a task of the whole church in relation to the whole of society. Missionaries are sent into society in this case by two churches, that in Japan and that in North America. The society can as certainly be U.S. society as Japanese society. The future holds within it the promise of further cooperation in ways that involve Japanese missionaries at work in American society. With this action of the Council of Cooperation, mission on six continents has taken a long step forward as together we send forth people to witness with their lives, their words, and their skills to the love of God we know in Jesus Christ.

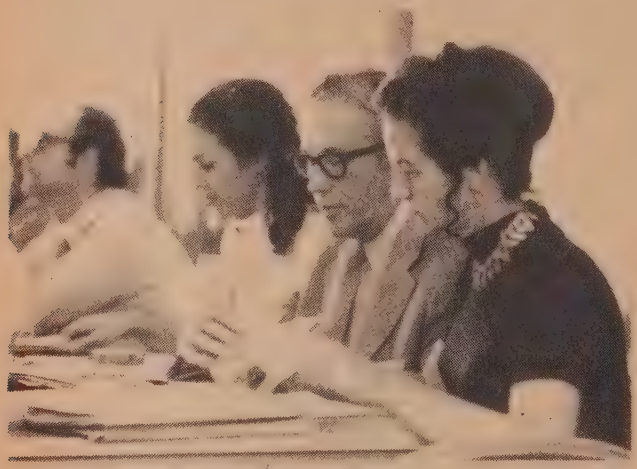


On planet Earth, among God's family, there is no such thing as foreign aid. All aid is domestic, and there is one common currency-- love!

Ted Braun

TO ARMS AT WESTCHESTER

The UCBWM Board of Directors faced a crucially important series of discussions and decisions as it met at Westchester Community Church in Westchester, Illinois, May 21-23, 1972. The agenda was arranged so that, apart from most essential business and two exceptional "orders of the day," the time was devoted to financial planning.



Directors Paul Robinson, Hawaii; Patricia Pohlman, Ohio; Robert Midgley, Illinois; and Carol Nothwang, California

Giving urgency to the discussion was news of an additional cut of 18% in OCWM allocation for 1972, which meant that the UCBWM has been reduced by 33.5% in amount of OCWM support since 1968. (The UCBWM share of national basic income has dropped from 30.5% in 1968 to about 23% in 1972.) Further compounding the difficulty was the fact that the UCBWM received from the Priority Funds of the church an allocation of only $138,500 out of the total $820,000. (Thus, the UCBWM's "contribution" to the Priority Fund, by subtraction from its normal share of OCWM, was about $350,000.)

After two days of intensive discussions, the directors instructed the staff to prepare a proposed budget for 1973 reflecting total disbursements of approximately $5,500,000 including a budgeted deficit of $1,000,000. This compares with planned disbursements after adjustments downward of $5,854,205 in 1972 with an anticipated budget deficit of about $1,382,800.

The directors also affirmed both the importance of our relation to the United Church of Christ and the indispensability of a Whole Earth--Whole People perspective They approved projections for overseas funding based on decisions reached last January. They decided that approximately 22% of the total budget should continue to be spent on program and administration based in the USA. On a declining budget this means drastic economies and reductions at "475."

The staff was directed to eliminate our so-called "Unrestricted Reserves" by allocating these funds to fund pensions, stabilize income, and provide working capital.

Allan and Terry Hendrickse of South Africa

Much time was spent discussing UCC Patterns of Giving and the possibility of raising additional funds within that system. The UCBWM will now attempt to participate in a creative process of changing and improving the Patterns of Giving. Board resources, including missionary and staff speakers, will be allocated for interpretation on a cost-effectiveness basis.

Several special visitors from overseas, as well as a number of missionaries, were present. Rev. and Mrs. H.J. Hendrickse of Uitenhage, South Africa brought greetings and spoke several times about the witness of the church. Mr. Hendrickse is the Chairman of the multi-racial and multi-national United Congregational Church of Southern Africa and Chairman of the Labour Party. Three East German pastors, the first to visit the USA since 1939, also were present and shared a report on their churches: President Eberhard Natho of the United Evangelical Church in Saxony-Anhalt, Moderator Heinz Langhoff of the Berlin-Brandenburg Reformed Church, and Superintendent Rudolf Schulze of the Saxony Province United Evangelical Church.

President Nixon was in Moscow at the time of this meeting; the directors sent a message to him and Chairman Brezhnev urging the simultaneous cutting off of arms and supplies to North and South Vietnam.

With reluctance the directors took the first action to terminate a missionary because of the financial problems. Happily he will be able to continue work overseas on other support. There is reason to believe that shared support in Turkey, Japan and other fields may reduce or even eliminate need for any terminations there. However, if relocations do become necessary, the Executive Committee has approved general guidelines to be used appropriately in each instance. Terminal leave will be based on years of service, career counseling and retraining assistance will be made available, and college allowances will be provided based upon the number of years of the child's life the parents have served the Board. In any termination due to budget cuts, maximum possible lead time will be given, with a full year being the desired norm.

EDITORIAL YEAST IN THE NEAR EAST

Thirty writers from Iran, Kuwait, Syria, Jordan, Lebanon, Sudan, and Egypt came together in Alexandria during January for a fifteen-day Writers' Training Workshop. Sponsored by the Near East Council of Churches as part of its "Faith at Work" Curriculum Project, the workshop became a miniature United Nations, with the laywomen, laymen, and pastors writing in Arabic, Armenian, Persian, and English. At the end of the workshop sixty lessons had been completed in Arabic, and twenty writers continued to work on the rest of the lessons which are to be completed by the end of 1973. The curriculum will also be written in Armenian. Training sessions for the Armenian writers will be held in Beirut and Aleppo, with the curriculum expected to be completed by the end of 1974. The curriculum is for children and youth between 4 and 17.

BEST BUY

Since the last issue of the Whole Earth Newsletter one church has placed a standing order for 900 copies. Churches are finding the WEN an important mission resource not only for key committees, but for the whole congregation. Cost continues to be 10¢ a piece for quantities of ten or over.

Since the last issue, also, the UCBWM 161st Annual Report has been published. In it one can find basic information on each country our money and personnel are serving in, and information on each missionary. Two copies have been sent to each congregation. If you would like a further copy, sent 50¢ to Central Distribution Service, P.O. Box 7286, St. Louis, Mo. 63177.

RHODESIA AND THE PEARCE REPORT

For ten years and more there has been a major dispute between the United Kingdom government and the Rhodesian government over the question of Independence. The United Kingdom government, which has the legal right to grant or withhold independence, has required the Rhodesian government to give adequate assurance that there will be "unimpeded progress towards majority rule." This assurance the Rhodesian government has refused to give. Hence the present impasse.

In the intervening years a number of attempts have been made to resolve the dispute, the latest taking the form of "Proposals for a Settlement" in November, 1971. This was an agreement arrived at between the British Foreign Secretary, Sir Alec Douglas Home, and the Rhodesian Prime Minister, Mr. Ian Smith. Fortunately the Proposals contained a proviso that they would have to be put to "a test of acceptability" to ascertain whether or not they "were in accordance with the wishes of the people as a whole." This is where Lord Pearce comes in.

He was appointed the Chairman of the Commission whose task was to provide this test of acceptability. The findings of this Commission are to be found in the closing paragraph of their Report. They are that whereas the majority of whites favored the Proposals, the majority of the blacks rejected them. Then came the final and telling sentence: "In our opinon the people of Rhodesia as a whole do not regard the Proposals as acceptable as a basis for independence." This means that the dispute remains unsolved.

But the question we need to consider is: "What next?" Any answer to the question must, we believe, take congnizance of the fact that there are now four main parties to the dispute. Let us look at each party briefly.

First, there is the British Government. Happily it has accepted the findings of the Report. But it does not propose doing much in the immediate future to try and resolve the dispute. It is hoping for what the Foreign Secretary called "a cooling off period" before negotiations are resumed.

Secondly, there is the Rhodesian Government. Unhappily it has rejected the findings of the Report, maintaining that the NO vote was due to massive intimidation. The use of the word "intimidation" is significant as it gives the authorities the excuse for treating all dissenters as intimidators. Therefore, it will come as no surprise if the government proceeds to shut up more African leaders "in order to preserve law and order."

Thirdly, there are the African leaders--a new factor in the situation. To the surprise of the government, these were able to form a body called "The African National Council" whose specific function was to mount a campaign to reject the Proposals. They succeeded beyond all expectations, even their own expectations.

Fourthly, there are other countries, more especially the United States, the Commonwealth States, and the United Nations. Much now rests on these powers to provide the pressure that will make the British and Rhodesian government think in terms of, and work for, not just a settlement, but a just settlement. Particularly should they direct their attention to the following four points:

1) That the United Kingdom and Rhodesia give due recognition to the African leaders. So far they have left African leaders out in the cold. They have ignored them. They have refused to invite them to participate in the negotiations. Such scandalous nonsense must cease. A repetition will be a colossal psychological and political blunder.

Jack and Ida Grant, recently retired from the Rhodesia mission, will be spending the next ten months in the U.S., speaking to church groups about Rhodesia.

For until due recognition is given to the African leaders, until they participate in the making of the terms of settlement, they will never approve of any proposals. They will insist, as never before, that they must be at the conference table. Recognition of the African leaders is therefore a sine qua non. Indeed, it is the priority number one.

2) That the British and Rhodesian governments resume negotiations for a settlement, this time with African leaders as full participants. The time for making arrangements without African participation for Africans to accept is over. Consultations involving all interested parties must be begun. Nothing less will suffice.

3) That the British and Rhodesian governments release without further delay all those men and women who have been "restricted" by the Minister of Law and Order without stated reason and without trial. Latterly they have also been restricted without stated length of restriction. On the other hand, if the government has any valid evidence against these restrictees it can bring them into open court on a specific charge. It is iniquitous, for instance, that men of the calibre of Mr. Garfield Todd, a former Prime Minister, should be restricted without trial.

4) That the Sanctions authorized by the United Nations be tightened rather than loosened. However Mr. Smith may ridicule the effect of Sanctions, however much he may claim that they have brought added life to the economy, the stark fact is that Sanctions have hurt and are continuing to upset the economic stability of the country. Had sanctions not been so upsetting, Mr. Smith would never have come to the conference table.

Unfortunately, as things are at present, the prospects for a peaceful solution of the Rhodesian dispute are slim--largely because Mr. Smith and those who support him are racists. Racists, alas, think primarily in terms of advantages for their own race. They cannot think in terms of justice. They have to hold on to what they have, especially to their political, economic, and social privileges. But there is still a slight hope that if "the other countries," referred to above, exert their fullest pressure on the British and Rhodesian governments, then fruitful negotiations may result.

But of one thing we can be certain. It is that change is in the offing. What we do not know is whether this change will be peaceful or violent. As Christians, we believe we must go all out for peaceful change. We may not be successful. We must, however, be faithful to the truth as we see it in Jesus Christ.

Jack Grant

MISSIONARY DIALOGUE

In his EVP message on page 2, Dr. David M. Stowe shared some assumptions about world ministries. Following is a response from one of our missionaries in Mexico, Art von Gruenigen:

It was a real pleasure to read your summary of assumptions about world ministry. The points you raise are the same ones that I find myself thinking about daily. If you are going to be speaking to seminary students, you might find your audience not too much interested in mission or missions. Yet there are some very important lessons that can be learned from the mission enterprise today. To dig a little deeper into this matter, I'd like to act as the devil's advocate and raise a few questions.

As you say, the Christian church is international-ecumenical by essence. Jesus himself set the broadest limits with his parables of the tares and of the net. At the same time he established a lower limit of two or three, the gathered community. Isn't it possible that the modern missionary enterprise has itself weakened the international pole of the church by constantly emphasizing the "foreignness" of the area where its mission was operating? How often our promotional campaigns have put emphasis on "wealthy Christian civilization has the moral obligation to do something for the poor people of the Third World."

It is universally assumed--even by mission boards--that missions must be continued and carried on by representatives of the U.S., England, and a few other developed countries. Talk to a national of one of the churches established by missions and you'll usually find that he also has bought the idea that the basis of mission is U.S. money. (This would not be the case in one of the national churches established as an indigenous movement without foreign financing.)

There are a thousand ways in which we subconsciously reveal a lack of confidence in the power of God and in the ability of nationals overseas to carry out the mission that God has called them to. We have an almost "Messiah complex" about our own importance. In the last year I've heard lots of words like these: foreign missions, natives, Africans just can't handle money, without our help the Mexican church won't be able to do the job..... I can't forget a prayer uttered at a meeting of our board a number of years ago: "Oh God, we thank thee for the brave missionaries who minister in the farflung outposts of the Kingdom." When, to us, a little jungle church in India is an outpost of the Kingdom, we've lost entirely the concept of the church as international.

It is strange that the early church, a tiny, persecuted sect, should not have turned in upon itself and forgotten the wider mission. Perhaps it was its internationalism that kept it from stagnating. Once the early church had resolved its racial problem (the gospel only for Jews) it almost had to be international for there was no nation with which it could identify. "Foreign missions" in the sense in which we use the term didn't exist for the early church. Paul was a citizen of the countries where he worked, but not a citizen of Christiandom, for such an identification could only have been made about God's Kingdom--not a Kingdom in this world.

I maintain that it is extremely difficult to accept the consequences of believing in an international church. Perhaps the ecological crisis will force us who are Christians to see how selfish

nd nationalistic we really are. We on't really want the rest of the world's opulation to enjoy the same material oods that have become our goal in life. f each Chinese family had a car we would ll be reduced to walking for lack of fuel. hat we really want is to keep ourselves s No. 1. When Nixon said it the other ight on his return from Russia, he was aying just what people want to hear.

When in mission we encourage and permit people to give a bit of their surplus ren't we keeping them from understanding he full dimension of the ecological crisis? They can say, "Thank God I was able o give something to help the poor of the orld. Now I'm O.K. with God, and won't ave to make any radical change in the rientation of my faith. Thank God for the ission board!"

Even as we have confused ourselves, we've also fooled the rest of humanity. Even the Russians stand in envy of our materialism. The poor disciples of Christ overseas can never know the joy of the following true story: "Now here, brothers, is the news of the grace of God which was given in the churches in Macedonia; and of how, through great trials by suffering, their constant cheerfulness and their intense poverty have overflowed in a wealth of generosity. I can swear that they gave not only as much as they could afford, but far more, and quite spontaneously, begging and begging us for the favor of sharing in this service to the saints, and, what was quite unexpected, they offered their own selves first to God and under God, to us." (2 Cor. 8:1-5)

Today if any church wanted to send a missionary to the U.S. we wouldn't let them unless we paid the bill. Isn't it because we always want to be in the driver's seat? And if churches overseas don't want to send us missionaries, isn't it because we've always kept them as objects of our mission, and never allowed them to become mission itself? Will the present U.S. subsidized and controlled seminary system have to die in the churches of the Third World so that they will be free to understand and accept the liberty the gospel offers them?

Perhaps the most pregnant statement of all in your summary is No. 6. I think that what you are saying is that we ought not get trapped in a situation where the various agencies of the church are chipping away at each other to get a certain percentage of the budget. Rather the entire work of the church should be seen as mission; the more faithful and vigorous the church, the wider and more adequate will be its mission.

It's no fun being the devil's advocate, but two more devilish questions come to my mind. 1) Can we restore the missionary spirit of the church by managing to allocate a larger proportion of the church's resources into world ministries, or should we begin at the other end and ask ourselves what is the sickness of the church that has dried up the wider and more adequate missionary spirit? 2) God has always called his servant people to mission. From which quarter of the world is he calling his missionaries today?

Tierra Integra

Gente Integra

TAX BENEFITS

Now that the major income tax deadline has come and gone for this year, we tend to forget that planned giving can bring important tax benefits. The best tax advantage should now be planned for charitable contributions you wish to make during 1972. The Tax Reform Act increased the ceiling on deductibility for gifts of money from 30% to 50% of adjusted gross income (with a 5 year 50% carry over for any "excess") when the recipient is a public supported charity like the UCBWM.

Extra tax benefits are sometimes obtained by contributing appreciated securities instead of money. Imaginative planning enables you to retain the same stock ownership while reducing your future taxes if your securities appreciate in value.

For example, instead of making his planned $1,000 gift with money, Mr. Helper contributes his XYZ stock which cost him $400 many years ago. It is now worth $1,000. He receives a $1,000 charitable deduction and completely avoids the tax on the $600 appreciation.

With the $1,000 cash (which he initially intended to contribute) he buys XYZ stock on the open market. He has the same stock ownership in the XYZ corporation but his securities now have a cost basis of $1,000 instead of $400. If the securities are worth $1,300 three years from now, his gain on a sale will be only $300. If he keeps his original securities and donates money instead his gain on a sale will be $900.

However, many donors do not have appreciated property. For them there are many advantages to contributing cash.

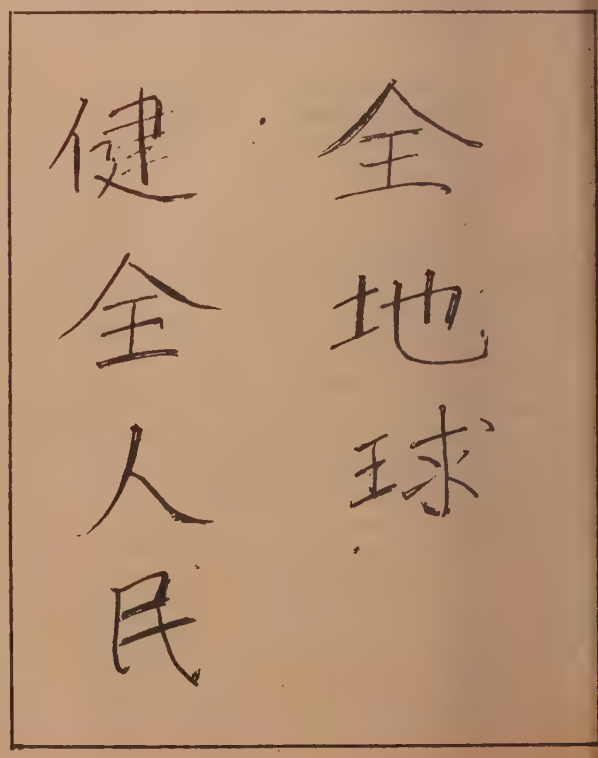
The first benefit, of course, is the satisfaction of seeing the good work your gift will make possible. Second, the Federal Government rewards your generosity by giving you a charitable deduction on your income tax for your cash gift. The tax savings reduce the cost of your gift. Your out-of-pocket cost is the amount of your contribution minus your tax savings.

For example, Mr. Enabler contributes $1,000 through the UCBWM. He is in the 25% income tax bracket. His $1,000 contribution deduction saves him $250 in taxes. His out-of-pocket cost is $750. Thus Mr. Enabler has made possible $1,000 worth of overseas program for a gift of $750.

Now is the time to plan your contribution for 1972. Please don't hesitate to contact us with questions you may have about the most advantageous ways of giving.

Treasury Department
UCBWM

Can you read the languages on pages 13, 15, 25, and 26? That's "Whole Earth, Whole People" in Zulu, Turkish, Spanish, and Japanese.



REVIEWS

eeping Your Family Healthy Overseas, by James P. Carter, M.D. and Eleanore de Antonio West, M.A. Delacorte Press, New York (1971). 240 pp. $5.95.

Probably no aspect of living overseas, especially in a developing country, gives greater cause for anxiety in new arrivals than family health. Health guides which have been available are either outdated or incomplete. This small volume is therefore a welcome addition to the "must" reading list of families preparing for overseas service.

This book is unique in being a collaboration of a pediatrician who has lived and worked in West Africa and the Middle East, and a mother who has borne and raised children in Africa. The authors point out, quite rightly, that "The success or failure of a family's experience abroad will be determined to a large extent by the mother's ability to manage and adjust.... She is the focus for all the frustrations, and the source of alleviation." Although written primarily with mothers in mind, this very readable book packs in a wide range of information which will be of interest and value to anyone facing the new challenges of overseas life.

There are chapters on travel, medical preparations and supplies, sanitation, nutrition, schools, pets, common health problems and hazards, snakes, animals and insects, pregnancy, childbirth, and infant care. Even political and disaster evacuation are within the scope of this manual! Especially helpful are the excellent chapters on mental health and cultural shock (including re-entry), which are almost a short course in cultural anthropology.

Although the price is a bit steep, this book should certainly be available to anyone going overseas, even as a visitor.

Richard C. Braun M.D.

Righteous Empire: The Protestant Experience in America by Martin Marty. Dial Press paperback, New York, 1970. 295 pp. $2.95.

A fascinating account of the part Protestantism has played in the first two centuries of our nation's history. With an amazing grasp of the issues that have faced the denominations and the nation in the past and present, Marty helps the contemporary church member to a clearer picture of where we are today. Of special interest to UCC members is his description of the perspectives, value-systems, and activities of our early Congregational and Reformed forefathers and how these intertwined with the development of our country. The role and rationale of overseas missions, and of the American Board of Commissioners for Foreign Missions, comes in for special attention.

As Eugene Carson Blake has written, "Righteous Empire ought to be required reading for all American Christians.... Insights are available here for rethinking one's position on such important and diverse current issues as black power, labor relations, relations to church and state, religion in the schools, war and peace, church unity." The present tensions between the "conservatives" and "liberals" in our church can also be seen more clearly through this helpful book.

The Post-American, the quarterly publication of the People's Christian Coalition, Box 132, Deerfield, Illinois 60015. $2.00 a year.

One of the most significant developments in the life and mission of the church today is the beginning of the People's Christian Coalition--a grassroots movement of people who see obedience to Jesus in terms of radical commitment--the recovering of the earliest doctrines of Christianity, its historical basis, its radical ethical spirit, and its revolutionary consciousness. Believing that Jesus' followers are called to proclaim a prophetic Christian message that is distinctively Post-American, that changes men's lives, and generates an active commitment to social justice, the Coalition holds that such Christian radicalism provides the vehicle for people willing to change their own lives, to challenge the system, and to take the problem of change seriously.

In the last issue of The Post-American, the editors write "We fault theological liberalism which neglects man's need of personal transformation, and while holding to a pollyanna view of humanity, distorts the historic content of the Christian faith. We fault political liberalism for its hollow rhetoric, sellout to the corporate state and implication in racism, poverty, Third World exploitation, and a materialist, technocratic value system. We fault a narrow orthodoxy that speaks of salvation but is often disobedient to the teaching of the prophets, the apostles, and Christ Himself, who clearly state that faith divorced from a radical commitment to social justice is a mockery. We dedicate ourselves to no ideology, government or system, but to active obedience to our Lord and His Kingdom, and to sacrificial service to the people for whom He died."

On the current faith scene, (and in light of the history chronicled in Righteous Empire) the People's Christian Coalition is an idea whose time has come, and an exciting sign of God's movement in our midst.

China! Inside the People's Republic by the Committee of Concerned Asian Scholars. Bantam paperback, T 7389, 433 pp. 1972. $1.50.

This is the fascinating report of the Committee of Concerned Asian Scholars, fifteen of whom visited the People's Republic of China June 23-July 24, 1971. UCC missionaries Ray and Rhea Whitehead, featured in the Summer, 1971 issue of the Whole Earth Newsletter were members of this group. The more than 400 pages include a wealth of exceedingly interesting information on the cities, communes, factories, education, medicine, arts, women, and foreign policy of China as well as on its history and revolutionary development. Also included are the complete transcript of an important interview with Chou En-lai, a bibliography, and a helpful glossary of terms. For every person who wants to understand China today, this is a must!

Invest Yourself. A catalog of service opportunities. Commission on Voluntary Service and Action, Room 665, 475 Riverside Drive, New York, N.Y. 10027. 66 pp. $1.00.

This yearly catalogue is the most comprehensive available listing of voluntary service opportunities in the United States and abroad--a basic resource that ought to be in every church library. Here is information on community service, workcamps, study programs, intercultural exchange programs, and alternative service, for volunteers who are both under 18 and over. As the introduction states, "Invest Yourself should be as much an introduction to a new network of creative possibilities as it is a specific solution to your search for a service opportunity. Ask yourself not only what you want to do.... but what you think should be done."

he Psalms of Struggle and Liberation by Ernest Cardenal, translated by Emile McAnany. Herder and Herder paperback, 232 Madison Avenue, New York, New York 10016. 1971. 76 pp. $3.95.

A collection of 25 Old Testament salms restored to contemporary import by rnesto Cardenal, Nicaraguan poet and riest. No longer about a far-away peo-le in a far-away time, these psalms are oncerned with salvation and redemption n terms of today's problems of murder, rutality, the police state, pollution, nd overpopulation. A helpful resource or corporate worship and private medita-ion. The Psalms between 11 and 136 use he Roman Catholic numbering, which is one ower than the corresponding psalms in rotestant versions of the Bible.

And Some Fell on Good Ground, Risk, Vol. 7, No. 3, World Council of Churches, Room 439, 475 Riverside Drive, New York, N.Y. 10027. $1.00.

It is predicted that there will be 350-million Christians in sub-sahara Africa by the year 2000. At the heart of this amazing scene is the growth of the independent churches--in them one can sense the emergence of a genuinely in-digenous renewal of Christianity. This particular issue of Risk focuses on the independent church movement in Africa, and has a word to say at the same time about church life and enthusiasm in the U.S.

LETTERS

Thank you so much for sending me a copy of the Whole Earth Newsletter. The article about my association to the Neighbors In Need Food Bank program is very excellent. I am very happy about it. It will report the genuine intention and meaning of my participation to the inter-denominational church social action "Neighbors In Need." It is so encouraging. Thank you very much.

As a matter of fact, the reaction from the American citizens is quite varied. Especially from outside of the Christian community, I feel a kind of resistance or irritation against international church cooperation. Sometimes they ask, "Don't you have any hunger problem in Japan?" or, "What about the unemployment situation in Japan," and it is even directly reported that some of them are saying "Why aren't those Japanese keeping their hands on their people?" etc. One good example may be seen in the case of Yakima Food Bank's rejection of Japanese rice. The issue is well discussed in their local paper. They could not realize the meaning of Christian reciprocal help at all, for in this case they were not running the Food Bank out of their Christian love and social responsibility, but under the auspices of Public Assistance program supplementary activities.

The situation here in the Seattle area is not getting better by any means; many things are making us tired and exhausted. Yet we believe this is the very spot where we are to testify to our Christian faith today. Please keep extending your support and prayer for us.

Sadao Ozawa,
fraternal worker from
Tokyo Yamate Church,
United Church of Christ in Japan

CHRONICLE

ARRIVALS FROM THE FIELD

ANGOLA

Rev. Joyce B. Myers, teacher at Emanuel Seminary in Dondi, on May 20, for a six-month furlough.

Miss Alice Moreira, nurse at the Cavanzo Leprosarium, on March 7 to her home in Portugal, for a six-month furlough.

RHODESIA

Rev. and Mrs. James A. Fishbaugh, on May 15, upon completion of two years and three months' service. Mr. Fishbaugh was a professor at Epworth Theological College.

Dr. and Mrs. George F.M. Jones, in early February, on completion of two years and seven months' service. Dr. Jones was medical superintendent at Sister Buck Memorial Hospital in Chikore.

Miss Alida Pool, nurse at Mt. Silinda Hospital, on May 1 to her home in Holland, on completion of three years' service.

INDIA

Miss Naomi E. Blalock, on April 19, on a two and a half month furlough, after completing four years' service as treasuer of the Diocese of Jabalpur, Church of North India.

MIRONESIA

Rev. and Mrs. Craig V. Anderson, on March 11, on completion of seven months' service. Mr. Anderson was the chaplain of Mizpah High School in Moen, Truk.

PHILIPPINES

Miss E. Frances Thompson, teacher at Dansalan College, on April 6, upon retiring after 35 years of service.

DEPARTURES FOR THE FIELD

BOTSWANA

Rev. and Mrs. Richard W. Sales, on May 10, after furlough study at the University of Chicago, to serve the United Congregational Church of South Africa for a period of three years.

INDIA

Rev. and Mrs. Eric Gass, on May 23, after completing a one year furlough. They are missionaries-at-large in Bombay.

TURKEY

Mr. and Mrs. Laurie Anderson, on May 29, for a four year term to teach at the American Collegiate Institute in Izmir. They just completed one year's service as teachers at Mizpah High School in Micronesi

DEPARTURE OF NEW APPOINTEES

CEYLON

Mr. and Mrs. Leslie E. Maust, on May 26, for three years' service. They will serve on the faculty of the Polytechnic-Institute, Jaffna College.

Mr. and Mrs. John H. Momii, on May 25, for three years' associated service at Jaffna College where they will serve on the faculty of the Polytechnic-Institute

ONDURAS

Mr. and Mrs. Eugene G. Benedict, on ay 21, for four weeks' contributed ser-.ce.

Miss Diana H. Fowler, on February 26, or three to four months' contributed ser-ice. She is working as a general aid n the Department of Medical Social Work, nd in communications study in Pinalejo.

APAN

Rev. and Mrs. Harry A. Manon, on arch 20, for five months' contributed ervice at the Sendai Student Center here Mr. Manon is a teacher of oral nglish and a general aid.

HODESIA

Miss Martha E. Jones, in April, for ix months' contributed service at the t. Silinda Hospital.

URKEY

Rev. and Mrs. Charles E. Saarion, on ebruary 20, for five years' service. Mr. Saarion is the business manager of the Azariah Smith Memorial Hospital in Gazian-tep.

MARRIAGES

Miss Lois Feierabend, daughter of Dr. and Mrs. Theodore Feierabend, mission-aries in India, and Mr. William Roska, on April 3, at St. Luke's United Church of Christ in South Milwaukee, Wisconsin.

Mr. John W. Hoover, missionary at Dansalan College, Marawi City, Philippines and Miss Lorna Cathedral, on May 14, in Dansalan.

DEATHS

Mrs. George R. Snyder (Grace Walborn), a missionary in China and Ghana for 41 years (1921-1962), died in St. Paris, Ohio, on January 2. She was 74 years old.

Mrs. Snyder was in educational work at Chenteh Girls' School and Yualing Primary. In Ghana she taught at the Theological Seminary, Peki Blengo, and assisted in the women's work of the Evangelical Presbyterian Church.

She is survived by her husband.

Miss Laura D. Ward, an educational missionary in China for 37 years (1914-1951) died in East Acton, Massachusetts, on April 23. She was 85 years old.

Miss Ward was principal of the Girls' School in Diongloh.

Several nieces and nephews survive, including Rev. Philip H. Ward, a UCC minister and former missionary to Turkey.

Rev. (Miss) Eleanor Wilson, an educational missionary in Japan and Micronesia for 36 years (1925-1961), died in Claremont, California, on February 24. She was 80 years old.

Miss Wilson was principal of Kobe Women's College in Japan and did evangelistic work in the Marshall and Caroline Islands. She was captain of the Morning Star VI and VII, schooners used in missionary work among the many islands of Micronesia. She was the author of a book entitled, Too Old? A Saga of the South Pacific, and was also the subject of The Lady Was A Skipper, a biography.

Surviving are two brothers, Drs. Perrin T. Wilson and Theodore H. Wilson, and a sister, Dr. Jane W. Hall.

WHOLE EARTH NEWSLETTER

Published quarterly by

Department of Interpretation
United Church Board for World Ministries
475 Riverside Drive
New York, N.Y. 10027

Editor: Theodore A. Braun

for World Ministries
475 Riverside Drive
New York, N.Y. 10027

Non-Profit Org.
U.S. Postage
PAID
New York, N.Y.
Permit No. 8161

CHARLES HOLBROOK LIBRARY
OFFICE OF THE LIBRARIAN

According to v.3,no.1, p.2,

there was no issue v.2,no.4.

PACIFIC SCHOOL OF RELIGION / 1798 SCENIC AVENUE · BERKELEY, CALIFORNIA 94709
(415) 848-0527